

- The other patriarchs were all east of the Adriatic.
- c. So compared with the East, the West had few heresies. This made it easier for a headship, once established, to maintain itself.
- d. A long line of remarkable popes, by their moderation and statesmanship, helped to confirm the place of Rome as the representative of all the West. Not infrequently indeed, they were accepted as arbitrators in the disputes between Eastern patriarchs.
- e. The barbarian invasion strengthened

4th & 5th centuries

PAPACY

In the 4th & 5th centuries the Christian Church was divided between the great patriarchs of Jerusalem, Antioch, Alexandria, Constantinople, and Rome. No one of these bishops had been able to supremacy had been put forward by the bishop of Rome. The claim took this form: Christ had especially intrusted the government of his Church to Peter; Peter had founded the first Church at Rome; hence the bishops of Rome, as the successors of Peter, held spiritual sway over Christendom. The Roman Catholic view of the

of the early church holds, indeed, that the Church holds, indeed, that the headship of Rome, in actual practice, date from Peter. As early as the time of VALENTINIAN III, an imperial decree commanded that all the Church should recognize the headship of the pope. (The name pope ("papa") was originally only a term of affectionate respect ("father") applied to any bishop. It did not become the official name of the bishops of Rome until 1085). In the East, however, the Church did not acquiesce in this decree. The bishop of Constantinople claimed an equal place.

Rome possessed many advantages in history that helped to make good her claim.

- a. From early times the bishops of Rome were readily allowed a certain precedence in dignity, even by other patriarchs, because men inevitably thought of Rome as the world-capital.
- b. The Latin half of the Roman Empire, which would most naturally turn to Rome for leadership, contained no other church founded by an apostle. Nor did it contain any other great city, to become a possible rival of Rome.

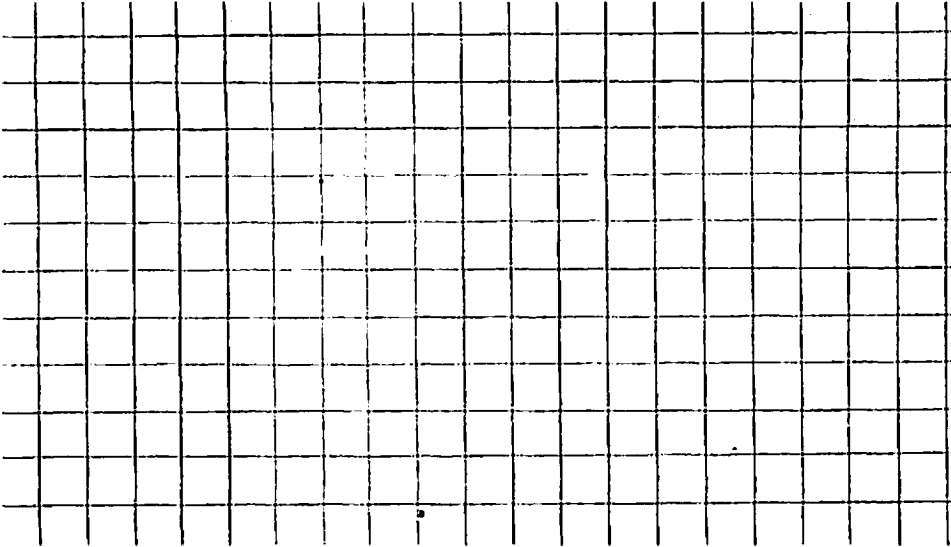
the position of the pope in at least two ways. (1) The decline of the imperial power in the West lessened the danger of the interference from Constantinople. (2) The churches in Spain and Gaul, in their dread of the Arian conquerors, turned to Rome for closer guidance. ②

f. Rome missionary labors did much to extend her powers. It was through her that the Arian conquerors in the West were finally brought to the orthodox doctrine, and that the pagans in Teutonic England and in Germany

were converted to Christianity. To these last, in particular, Rome was a mother church, & obeyed implicitly.

The claim of Rome, however, carried little weight in the East; and, until about 700, to many men of the West, her bishop appeared only one (though the most loved and respected one) among five great patriarchs. But the eighth diminished the other four patriarchs, so far as Western Christendom was concerned. In quick succession, Alexandria, Jerusalem, and Antioch fell to the Saracens;

and soon afterward, remaining Christendom ③  
split into rival Latin and Greek churches, grouped  
respectively around Rome and Constantinople.



C 400 - C 490 AD

NON-GERMANIC BARBARIANS

The Roman world had long since come in contact with CELTS (Gauls & Britons) in western Europe and with Germans in the central parts. In the southeast, beyond the Danube and the Goths, there had appeared also a new people, the SLAVS, who were soon to play, east of the ADRIATIC, the part played by the Teutons in the west. Though barbarians, these three races, Celts, Germans and SLAVS, all showed in some measure to the Greek and Roman.

But somewhat before 400, there appeared behind the

Chinese and show a confused mass of more savage people.  
HUNS, TARTARS, FINNS, ARIANS, pouring into Europe from  
the steppe of Asia. We call these invaders TURKANS,  
They changed & diffused stock from the European people,  
and accounted the ancient SCYTHIANS. The pressure  
of these hordes is said to have been one cause  
why the Teutons drifted so frantically upon the  
Roman horizon about the beginning of the 5th  
century. North TURKANS themselves were  
to break in.



"They have stern blue eyes, ruddy hair, bodies large and robust, but powerful only in sudden efforts. They were impatient of toil and labor. Thirst and heat overcome them, but from the nature of their soil and climate they are proof against cold and hunger."

The usual marks of savagery were found among them. They were fierce, quarrelsome, hospitable. Their cold, damp forests had helped to make them excessive drunkards and immoderate eaters, & when not engaged in war they spent day after day in sleep or gluttony. They were desperate

C 400

FIVE TEUTONS

The Teutons came into our story first at the time of Marius. At frequent intervals during the five centuries since that first invasion they had been beating fiercely upon the frontier, and they had sent great numbers of their numbers, as prisoners and as peaceful colonists, to dwell within the empire. Now they were to break in as conquerors, so introducing one of the great eras in history.

The Rhine and the Danube had long separated the barbaric world from the Roman world. Between

the Danube and the Baltic, north & south, and the Rhine and the Vistula, east and west, warned many tribes known to themselves by no one name, but all called Germans (TEUTONS) by the Romans. In the Fifth century the important groups were the Goths, Burgundians, Vandals, Alemanni, Lombards, Franks, and Saxons. The Norsemen were to appear later. The distant tribes were savage and unorganized. Those near the empire had taken on some civilization and had moved toward a stronger political union, under the rule of kings. In general they seem to have been little above the level of the better North American Indians. They had no cities, but their important villages were surrounded by palisades, like the Iroquois villages. They lived chiefly by hunting and fishing; and what little agriculture they had was managed by women or slaves. They had no true alphabet (except the Gothic, invented by Ulfilas) and no literature, except simple ballads. Their trade was barter. Skins or rude clothes formed their clothing; but the nobler warriors possessed chain mail and iron helmets crested with plumes, horns, dragons, and other strange devices.

Tacitus says of the Germans: —

gamblers, too, and, when other wealth was gone, <sup>②</sup> they would stake even their liberty upon the throw of the die. At the same time, they do seem to have possessed some peculiar traits not common in savage races. They revered women. Tacitus dwells upon the affection and purity of their family life. They revered truth & fidelity. Their grim joy in battle rose sometimes to fierce delight or even to a "Baersark" rage that made men insensible to wounds. In particular, they possessed a proud spirit of individual liberty (in contrast with the Roman devotion to the State). a "high, stern sense of

mentioned & the north "man," which was to influence profoundly late European history.

Another quality is especially important. The Germans resemble the Hebrews in a serious, earnest, imaginative ardor from that of the clear-minded, serene people of northern Europe. They felt the solemn mystery of life, with its shortness of days, its sorrows, and unsatisfied longings. This inspired in them, not merely despair nor light recklessness, but a heroic tinged with melancholy. On the sons of BEOWULF (an old poem

that has come down to us from the German  
forests) the Chieftain goes out to an almost hopeless  
encounter with a terrible monster that had been  
destroying his people. "Each man," exclaims the hero,  
"must abide the end of his life work; let him that  
may work, work his doomed deeds ere night come."  
And, again, as he sits by the dragon mound, victorious,  
but dying: — "These fifty winters have I ruled  
this folk; no folk-king of folk-things about me —  
not any one of them — dare in the war-stife  
welcome my onset! Time's change and chances I

have abided; held my own fairly; sought not to snare men; oath never sworn I falsely against right. So, for all this, may I glad be at heart now, sick though I sit here, wounded with death-wounds."

the same trait of mingled gloom & heroism is seen in a striking feature of their religion (at least as it finally developed in Iceland). This was the belief in the "Twilight of the Gods." Heroes who had fought a good fight on earth were to reap their reward hereafter in fighting beside the gods of Light and Warmth, against the evil giants of Cold and Darkness; but in the end the gods and

heroes were all to perish before the powers of evil. With these Teutons, says John Richard Green (History of the English People), "life was built, not on the hope of a hereafter, but on the proud self-consciousness of noble souls." (4)

The old German religion was a rude polytheism. WODEN, the war god, held the first place in their worship. From him the noble families all claimed descent. THOR, whose hurling hammer caused the thunder, was the god of storms and of the air. FREYA was the deity of joy and fruitfulness.

These Teutonic gods live still in our names for the days of the week. WODEN'S day, THOR'S day, and FREYA'S day are easily recognized in their modern dress. Tuesday and Saturday take their names from two obscure gods, TIW and SAETERE; while the remaining two days are the Moon's day and the Sun's day.

The Franks and Saxons when they broke into the empire were still heathen. All the other tribes that settled in the empire in the fifth century had just become converts to ARIAN Christianity, through the labors of Arian exiles.



GOVERNMENT (German) - Tacitus shows the German, ⑤  
organized in three political units, - village, canton,  
and tribe. The village was originally no doubt the  
home of a clan. The village and the tribe each had  
its popular Assembly with its hereditary chief;  
The tribal chief, or king, was surrounded by his  
council of smaller chiefs. To quote TACITUS: -

"In the election of king they have regard to birth; in  
that of generals to valor. Their kings have not an absolute  
or unlimited power; and their generals command  
less through the force of authority than of example.

If they are doing, adventures and conspiracies in  
action, they pursue obedience from the administration  
they inspire.

"an affair of smaller moment, the chiefs would,  
on those of greater importance, the whole community, yet  
with this circumstance, that what is referred to the  
decision of the people is first decided by the chiefs.  
They assemble, unless upon some sudden emergency,  
on a stated day, either at the noon or full moon. When  
they all think fit, they sit down around. Silence is  
preserved by the priests, who have on this occasion

Of they are daring, adventurous, and conspicuous (6) in action, they procure obedience from the admiration they inspire.

On affairs of smaller moment, the chiefs consult; on those of greater importance, the whole community; yet with this circumstance, that what is referred to the decision of the people is first discussed by the Chiefs. They assemble, unless upon some sudden emergency, on stated days, either at the new or full moon, when they all think fit, they sit down armed. Silence is proclaimed by the priests, who have on the

occasions a coercive power. Then the king, or chief, and such others are conspicuous for age, birth, military renown, or eloquence, are heard; and gain attention rather from their ability to persuade, than their authority to command. If a proposal displeases the assembly reject it by an inarticulate murmur; if it prove agreeable, they close their families; for the most honorable expression of assent among them is the sound of arms.

One peculiar institution must be noted. Every great chief was surrounded by a band of "companions," who lived in his household, ate at his table, and

fought at his side. To them the chief gave food, ⑦  
weapons, and plunder: for the honor and safety of their  
"lord" they devoted their energies and lives. The element  
of personal loyalty in this relation of "companion" and  
lord was to influence the development of later European  
feudalism. In Germany itself the development of later  
European feudalism. In Germany itself the class  
of companions seems to have been made up largely  
of outlaws or adventurers skilled in arms. It grew  
in importance, however, after the invasions, and  
finally developed into the nobility of later Europe

The sunny South, with the wonders and riches of its strange civilization, fascinated these savages with a potent spell. For 500 yrs they had been striving to enter in and possess it. The pressure of fiercer barbarians behind them and of their own increasing population had produced certain periods of special effort, and sometimes they had burst in for brief periods of plunder. Always hitherto they had been driven out again by some Marius, Caesar, Aurelius, Aurelian, Diocletian, or Julian. About year 400, in the exhaustion of the empire, they began at last to come to stay.

C 400

### Effect of THE CONVERSION OF THE EMPIRE

The victorious church mitigated slavery; it made suicide a crime; it built up a vast and beneficent system of charity; and it abolished the gladiatorial games. The deeper purifying results, in the hearts of individual men and women, history cannot trace directly.

But no event of this kind can work in one <sup>direction</sup> directly only. The pagan world was converted at first more in form than in spirit, and paganism reacted upon Christianity. The victory was in part a compromise. The pagan empire became Christian; but the Christian

church seems to some degree, imperial and pagan.  
When it conquered the barbarian, soon afterwards it  
seems to some degree barbarian, the gain enormously  
exceeded the loss; but they did take place an inevitable  
change from the earlier Christianity



b. more and more the language of everyday speech grew away from the literary language in which the remains of the old knowledge was preserved. This process had begun long before, but, until the coming of the Teutons, a man who spoke the usual language in Gaul or Spain could also, without much difficulty, understand the Latin if he heard it. The coming of the barbarians hastened the change in the spoken language. The old inflections were disregarded; words were

#### 400 - 800 AD THE DARK AGES

after all allowances are made, the invasions of the 5th and 6th centuries remain the most terrible catastrophe that ever befell so great a civilized society. It took long to restore order. The seventh and eighth centuries, after the invasions themselves had ceased, are a dreary period of confusion, lawlessness, and ignorance, - the lowest point ever reached by European civilization. The whole four hundred years from 400 to 800, are properly called the DARK AGES.

During these long centuries there was no

tranquil leisure, and therefore no study. There was little security, and therefore little labor. While the Franks and Goths were learning the rudiments of civilized life, the Latins were losing all but the rudiments, - and, for a time, they were losing faster than the Germans gained. Classical literature became extinct. The old Roman schools disappeared, or were represented only by new monastic schools with meager instruction.

Roman civilization, as we have noticed, had been falling away for two centuries before the barbarian conquests began. The disorder and destruction connected with the 200 yrs of invasions added tremendously to the decay; and then, when at last the invaders had settled down, two causes of decline were added to the old ones.

- a. The new ruling classes were grossly ignorant. They did not care for the old literature and science, even so far as it had survived. Few of the greatest nobles could read, or write their names.

attacks him is guilty of his own blood."

The Germans already within the Empire in the  
yr 400 had been largely Romanized. The new  
invaders settled among populations ten, 20  
or 50 times their own numbers. At first the  
Teutons were the rulers and the bulk of  
the large landlords. They formed the government  
and the aristocratic forces in rural society.  
But the towns, so far as they survived at  
all, with their varied industries, remained  
Roman. For a long time, too, the old population  
furnished most of the clergy.

2

corrupted in form; new Teutonic words were  
added. The language of learning was left as far from  
the spoken language that it became "DEAD." It could  
be acquired only by special study and was known only  
to the clergy. Even by them it was known very  
imperfectly.

At the same time the old civilization, in many  
secure ways, did survive.

The barbarian invasions did not greatly change  
the race character of the population in Western  
Europe. The forces which occupied the western

Roman world in the fifth century were far smaller than had been during back in recent many times before. The highest estimate for the whole Burgundian nation is 80,000. The Vandals counted no more. The Visigoths, when they conquered Spain, hardly exceeded 30,000 warriors. Clovis commanded less than 6,000 men when he entered Roman Gaul.

When the Roman legions had been beaten in the field, the struggle was over. The provinces were largely German already; and in any case they had come to be indifferent to the change of masters.

The barbarians felt a wholesome reverence for the Roman Empire and all connected with it. Even Clovis was delighted when the emperor at Constantinople sent him an appointment as "Consul" and as lieutenant of the Empire.

The Germans were awed by the marvellous devices, the massive structures, the stately pomp, of the civilization they had conquered. This mood is shown by the exclamation of a Gothic king when first he visited Constantinople: "Without doubt the emperor is a god on earth, and he who

From them, also, came the secretaries of the conquering lords and many confidential officers. Gradually these various forces secured the adaption of many customs of the old civilization by the conquerors. The influence of the Church was very important.

